

A

DISCOURSE FOR THE TIMES,

ON OUR

CONDITION AS IT IS AND MIGHT BE;

OR

DUTY REWARDED.

From Isaiah, XXI Chapter, 6th Verse.

“For thus hath the Lord said unto me, Go set a watchman, let him declare what he seeth.”

**WITH INTERESTING TABLES FOR THE INSTRUCTION
OF OUR PEOPLE,**

BY REV. A. R. GREEN, OF PITTSBURG.

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THE WATCHMAN'S DUTY.

“For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.”—*Isaiah, 21st chap. 6th verse.*

THIS command appears to have been given on the eve of a memorable event, and is recorded for our instruction and encouragement, under similar circumstances.

Dr. Adam Clark says, “The first ten verses of this chapter contain a prediction of the taking of Babylon by the Medes and Persians.” It is a passage singular in its kind, for its brevity and force, for the variety and rapidity of its movements, and for the strength and energy of coloring with which the action and event are painted. It opens with the prophet’s seeing, at a distance, the dreadful storm that was gathering and ready to burst upon Babylon. The event was intimated in general terms, and God’s orders were issued to the Persians and Medes to set forth upon the expedition which He had given them in charge. Upon this, the prophet enters into the midst of the action; and in the person of Babylon expresses, in the strongest terms, the astonishment and horror that seizes her on the sudden surprise of the city at the very season dedicated to pleasure and festivity. Then, in his own person, describes the situation of things there; the security of the Babylonians; and, in the midst of their feasting, the sudden alarm of war, saying, “Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth. I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me; the night of my pleasure hath He turned into fear unto me.”

It may appear to my readers that there is nothing very interesting that should demand a watchman’s care, so far as we are concerned; but I beg leave to dissent from that view of the subject. And here, permit me to say, that it was not in regard to the offenders that the Lord commanded the setting of the watchman, but for the encouragement of His poor, despised and dejected people, that they might have hope in the midst of their distress.

And, as David said to his brethren, when he visited the battle field, “Is there not a cause?” Who that hath observed the signs of the times, but can discover that a crisis is at hand? Truth is arraying itself in battle against error; righteousness against unrighteousness; and light against darkness;—and in the contest, Babylon will exert all her skill to defend her palaces. But the cry is coming from the political heaven and the earth, (as the rulers in high places are represented as the heavens, and the people, who are subjects, are, by the prophet diction, represented as the earth,) and we begin to hear their voices, saying, “Babylon is fallen, is fallen.” I shall quote

again from Mr. Clark ; he says, "The application, the end, and the design of the prophecy, are admirably given in a short, expressive address to the Jews, partly in the person of God, and partly in that of the prophet: 'O my threshing;' O my people, whom, for your punishment, I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff from the corn, the bad from the good among you; hear this for your consolation: your punishment, your slavery and oppression will have an end in the destruction of your oppressors."

1st. I shall attempt to prove there is a God; for which I would refer your attention to the following portions of scripture: "The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge." Ps. 19, vs. 1, 2. Again, "Know ye that the Lord is God; it is he that hath made us, and not we ourselves; and we are his people, and the sheep of his pasture." Ps. 100, vs. 3.

Again: "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal Godhead; so that they are without excuse." Rom. 1, 19, 20 vs. And lastly, we hear the Apostle saying, "Every house is builded by some man; but he that built all things is God." If there is a God, and of that we have no doubt, it is our duty to inquire into His prerogatives, and to this I shall proceed.

It is attributed to Him the power of creating and upholding. And if we are willing that a mechanic should have the right of controlling his machine, how much more willing should we be to give to our great Creator the honor which is due Him. Says David, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine." 1 Chron. ch. 29, v. 11. Again, Ezekiel, ch. 18, v. 4, "Behold, all souls are mine." Again, Rom. ch. 18, v. 8, "Whether we live, therefore, or die, we are the Lord's." With this evidence, doubtless the heart of every believer will cry out with the royal Psalmist, "My heart is fixed, O God." From such authority, then, there should be no desire to dissent; neither on the part of the watchman, who is to be set upon the walls, nor from the people over whom he is placed.

But I shall secondly proceed to consider what is not characteristic of a watchman.

First—Blindness is not a trait of a watchman; for, saith the Saviour, "If the blind lead the blind they shall both fall into the ditch." And again, "Woe unto you, ye blind guides," &c; and then concludes with this fearful admonition: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" It will be remembered that this was not natural blindness, but spiritual; "for the Jews had eyes to see, but they saw not."

It would appear passingly strange to see a city appointing a blind man to watch its interests during a time of approaching danger. And here, permit me to say, that a watchman for us, at this time, must, to accomplish general good, be of a quick, discerning eye. He must not only look to what he wishes, or desires, or to what should be, but to direct, under the most gloomy aspects, to a proper means to meet the end. The watchman must not suffer himself to be biased, so as to cause things through flattery to appear different to what they really are; but he is to tell *what he seeth*, not what every one seeth, or said, but his own eyes and mind are to actuate him to sound the alarm.

Again, Dumbness is not a characteristic of a watchman. This we find was a serious charge against the watchmen of Israel, and caused the displeasure of the Most High, insomuch that we find it recorded, Isaiah ch. 56, v. 9: "All ye beasts of the field come to devour, yea, all ye beasts in the forest." The reason we would refer you to, verse 10th, "His watchmen are blind; they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Would it not, friendly reader, appear strange, if, on visiting a city you would meet a watchman at a lonely spot, and then he could not speak, nor give you any information? And then it is not sufficient to have a watchman that can only speak, but he must be of an understanding mind. He must watch the signs of the times, and when he cries he must be ready to give a reasonable answer as to why he gave the alarm.

This leads me to the consideration of prerequisites essential for a watchman; and it should be borne in mind that there is no better guide than the directions laid down in the Scriptures. According to that rule, then, permit me to proceed.

First. *Boldness*.—To this trait I would remark, that there is no individual more in need of courage or boldness than a watchman. His position is one the most perilous—not only from foes without, but within. The very nature of his appointment will exemplify that, from the following passages: Jer. 1, 17—"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." 18th verse—"For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, and against the people of the land." 19th v.—"And they shall fight against thee; but shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Again: Acts 4th, v. 14th—"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Again: Acts 5, 29—"Then Peter and the other apostles answered and said, We ought to obey God rather than men." And then, with the boldness of a servant of God,

directed their minds right to their sin of murdering the Lord. 30th verse—"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." Again, Acts 20, 24th ver.—"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Who, my friendly reader, but a bold and courageous man, could submit to this responsible and dangerous task?

Secondly. *Wisdom* is another essential quality for a watchman.

Friendly reader, you will at once agree with me in this, that, however bold a man may be, he must be in the possession of wisdom, to direct him with discretion in the performance of his duties. For, says the wise man, "I wisdom dwell with prudence, and find out knowledge of witty inventions." Pr. 18, ver. 12. Again: "I lead in the way of righteousness, in the midst of the paths of judgment. The Lord possessed me in the beginning of His ways before His works of old." Another recitation from our Redeemer, may not be out of place. Math. 10, 16—"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." And where so great a need of wisdom, as among us? A watchman, to guard the interest of a people situated as we are, surrounded with trouble; vexed and perplexed on every hand; free, and not free, ignorant, and yet have to contend with the wisest of opposers; may we not say, with the great Apostle of the Gentiles, "Who is sufficient for these things?" And this wisdom must not be of books alone, but it must be "*what he seeth*." Men may study books, and therein become wise, but to make an efficient watchman, it requires a study of man. And here permit me to say, that the most effectual way to comprehend man is, by the unerring rule laid down by our Lord Jesus Christ, "Whatsoever ye would therefore that men should do unto you, do ye also unto them." It is simply this: to put ourselves in the position in which we have others, and inquire of ourselves, Would we have others do us so, if we were in their stead? Here is wisdom, then; when we can so control ourselves for duty's sake, as to even instruct those who oppose us, and forgive from our hearts when signs of repentance are visible.

Again. *Faithfulness*.—It is admitted that a watchman should be faithful. Different nations have different modes of punishment for the unfaithful watchman; but all very stringent. And not only do we find it required by the nations of the earth, but I shall direct your minds to a still higher power. "I," saith the Lord, "have set a watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence." Is. 62, 6th v.

Again: "The watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion." Is. 52, 8. Again:

“And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” Acts c. 20, vs. 20, 31.

How faithful must the watchman be, when we remember what is required. Not only day, but day and night, was the requirement. And not with cold indifference, but with a heart of compassion for those whom they watched, even to melting the eyes to tears. Would not my readers believe a man in earnest when they would see him engaged, both day and night, in warning a people of their danger? And more, if they would see him engaged, both day and night, and then with tears in his eyes, in view of the perilous position in which they were exposed, would it not move the most obdurate heart to reflect? This was what God required, and what the prophets and apostles did. I shall let this suffice as for characteristics, and proceed to notice the importance of their work. “Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

Where, friendly reader, can we find language conveying more powerful incentives to the heart of the watchman than this? Not only have we the conviction from it, being the church of the living God, but the cost is added, that we may feel more interest, by informing us, that the flock is purchased by the blood of the eternal God. Well might the inspired pensman cry out, “O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.”

When considering the greatness of the work of watching for those for whom the Lord of Glory hath died!—those whom the prophet tells us, “In all their afflictions He was afflicted, and the angel of His presence saved them; in His love and in His pity he redeemed them”—how often is there to be found a disposition in man to oppose his own interest,—“to resist the truth to their own destruction.” In the case of the Jews we have a lasting example of this opposition, by their dispersion throughout all the earth.

But again, we have the encouraging language of the Apostle Peter, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God’s heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” If the task be arduous, the reward shall be glorious when the day of reckoning shall come. This should inspire the heart of every watchman with zeal, when he knows his reward is sure. But, friendly reader, there is another consideration which should not be passed unnoticed; and that is, the dreadful loss and suffering to ourselves, if we should have unfaithful watchmen.

The Saviour asked the question, which will claim our attention at this point: "What is a man profited if he shall gain the whole world, and lose his own soul? or what will a man give in exchange for the soul?" Here, friendly reader, do we find an all-absorbing question, and yet how few consider it as they should. To lose wealth, there may be a hope, in a greater or less degree, of obtaining at least a comfortable portion thereof, if life is prolonged; to lose health or friends, there is yet grounds of hope, if not here, in a better country. But not so with the loss of the soul—once lost, it is gone forever!—"Their redemption is precious, and ceaseth forever." All that is pure, all that is holy, all that is heavenly, is lost to that soul that is lost, and that forever and forever. Whatsoever good that God in wisdom hath provided for his people in heaven; whatsoever glory that shall be revealed in the coming of our Lord and Saviour Jesus Christ, when he shall appear the second time, without sin, unto full salvation, and be admired by all who do believe, shall all be lost to that soul! And whatsoever the torments of the damned are, through all eternity they shall endure, with all their sensibilities of the loss they have sustained, plain before them. For proof of which we would refer you to the Word of unerring truth: "And in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." And not only had he the proper feeling as to his torments, but he was awakened to the undying torments that would be augmented by the increase of his companions in that world of woe; hence he cried, "I pray thee, therefore, father, that thou wouldst send him to my father's house, for I have five brethren; that he may testify unto them, lest they also come unto this place of torment." As though he had said, let him tell them that he saw me deep in the regions of eternal ruin; that I told him that I was tormented in the flames of hell; that I could not get one drop of water to cool my tongue; that there is a great gulf fixed between the good and the bad; that the best friend they might have on earth cannot pass from the region of bliss to this world of woe, to do them a favor. Let him go and tell them, that if they come to this place of torment they shall only be permitted to see the righteous afar off, and that will only serve to augment the torments of this world. "And there shall be weeping and wailing when ye shall see Abraham, Isaac and Jacob in the kingdom, and you yourselves cast out."

X There is a great necessity of union among ourselves. For the want thereof, we see discord sweeping away the very bulwarks which otherwise would stand impregnable. The Irish, Dutch, and all others do unite, when interests demand it; but as for our unfortunate race, we see them acting just on the opposite. Could we, by any means, get the united efforts of our

people, in any of our enterprises, what would prevent their success? Had we only that degree of forbearance as would cause us to examine our course before we proceeded too far, how much more good could we have done, as ministers professing to be called of God? What but a want of due consideration on our condition, has got us as Methodists now cut up in so many fractions? Exhausting our strength, wasting our substance, and scattering fire-brands and death throughout the borders of the same—for nothing more than because we have become offended. The Church mourns, and we regard it not. Zion languisheth, and we are not afflicted, because we have been insulted in her borders. Union we must cultivate, and not permit little things to cause us to act in such a way as will prove detrimental to ourselves and others. The interest and destiny of the African race in this country is one. Inseparably joined in destiny, should we not stand united in efforts? Should sectional lines divide us in efforts where we can possibly unite? Surely not; and let us see well to this, that we “Bear one anothers burdens, and so fulfil the law of Christ.”

I shall in the next place pass to notice a *Watchman's duty to his people*, temporally. To this I would direct particular attention especially, when considering the surrounding circumstances. Israel's hope was to be revived, in view of a glorious deliverance from Babylonish captivity; and are there not interests equally potent to us devolving at the present time? What was Israel's captivity compared to ours? And if God changeth not,—and we are assured that he doth not,—why shall not we embrace the promise, when we see similar signs of deliverance? And how essential, under the circumstances, for us to have watchmen, and for him “*to declare what he seeth.*”

It will extend our views beyond what we anticipated to present this part of the subject as it should be; but in keeping with the arrangement, I would remark, that I shall only consider it under two general heads. To effect this, permit me, dear reader, to present one of the most powerful means of proclaiming what is seen. That is, the PRESS. The Press may be called the winged messenger, and is the most efficient means that has ever been invented by the skill of man for proclaiming to the inhabitants of the earth the Gospel of Jesus Christ. Despots have quailed before it and although the power of arms and munition were under their control, yet by the potency of the Press death weapons have been silenced, and trembling despots fled before it. The Press, friendly reader, hath disarmed the inquisitors of their instrumentalities of death, and the dread and horror of proud tyrants have in a great degree sought refuge from its withering rebukes. Through it the lands that long dwelt in darkness hath become illuminated; degraded mortals have burst their fetters by its encouraging voice, and have been cheered by its light on their pathway to honor and virtue. And what so great, so potent in our behalf as the Press? What so essential to a people robbed, peeled, and forsaken, as we are, as

a Press? We see that others are, by these measures, opening intercourse with all parts of the earth. Do religious interests demand a voice to be heard through the length and breadth of the land, they have the means, and by the Press it is done. Do political affairs require it, they without delay utter one simultaneous voice throughout the nation, and the people are stirred to action; as one man they rise to defend common interests through its instrumentality. Think, friendly reader, pause and ponder for a moment, the power that is in a well ordered Press. Oh, I fear very much that we overlook this weighty matter; we attach too little importance to this essential department of a free and enlightened people for our own good.

It is plainly to be seen by the watchman, that there is no way of success in an enlightened country, but by the measures that will elevate the race; and no one will deny it. And yet to their grief, they see that the very thing most prominent is almost entirely neglected. What, in the time of a people's struggle for liberty, is the most dreaded by despots? It is the Press—that mighty engine by which the truth can be so rapidly propagated, and countless numbers of enlightened minds are from the deep slumbers of ignorance martialled to assert the truth of the doctrine that, “wisdom is power.”

But again, the watchman “*seeth*” that it is not possible for us to occupy the station which God designed, in our present condition or situation. It appears obvious that God designed that his people, or the children of men, should inherit land possessions. Lev. 26, v—“And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land.” Remark the expression, “*your land*,” is a recognition of the fact of God's design.

Again, Deut. 28, 11—“And the Lord shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord thy God sware unto thy fathers to give thee.” From the above it must appear plain that for God to bless a man's land, he must own it; and if it is in accordance with the will of our heavenly Father that his children should have land, cattle, and goods, and he will take pleasure in blessing them, it is a neglect of duty, on our part, if we do not obtain it when we might. “For,” saith the Lord, “I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.” Lev. ch. 26, vs. 9, 11, 12.

What greater encouragement can a people have to arouse them to obtain not only the blessing of homes, but that of having the tabernacle of the Most High in their midst; and not only that, but His company, *walking in their midst*, showering blessings upon their labors, and crowning them with peace and plenty. If it is so pleasing to the Almighty to see his people dwelling

on their lands, should not every one use their endeavors to realize those blessings, by procuring the land?

But I proceed to another testimony on this subject. The wise man says, "A good man leaveth an inheritance to his children's children." Ps. 13, 22. Again, we have the council of the great Apostle of the Gentiles in the following words: "For the children ought not to lay up for the parents, but the parents for the children." And how reasonable is this instruction, when properly considered. Parents who have had the better opportunity, if rightly improving them, should always be able to give their children an inheritance, at their death, if not before. And this will bring us to another feature, which I conceive not to be at variance with sound reason—the propriety of emigrating, to realize the blessings already enumerated. And it will be my design not to depend on my weakness on this momentous subject; for it is not a small thing for a person to set up his feeble judgment alone, in the case of a race of people migrating from the land of their birth. But if we can find where Divine Wisdom hath advised such a course, and it hath tended to the interest of those pursuing it in accordance, then the case is made out in our favor. Permit me, friendly reader, now to refer you to a special command on this subject: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy fathers, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12, vs. 1, 2. Here we have a special command in a case of emigration. And even in our case, has there not been an exhibition of Divine interposition? Cast your reflection to the wonderful effects of our poor, despised, down-trodden and injured race, in the enlightened world; and there you will see that the kingdoms of the world are being aroused by the intelligence from the panting fugitive from Christian America. And does it stop there? I answer not. But see "Uncle Tōm's Cabin," and here you will see the work begun to bless the world. Here you will see the appeal of thousands of the Ladies of Europe to their sisters in America, in behalf of the oppressed of our race, and the appeals going back in behalf of the oppressed of Europe. May not the work thus begun terminate in the downfall of all tyranny, and the final overthrow of despotic aethority?

"God moves in a mysterious way,
His wonders to perform."

Do we not see that the enactment of the Fugitive Bill, and the presence of the fugitives among the nations, are awakening up a fire of indignation against oppressors, that will cause their power to shake to its very centre? May we not hope, that from the sympathy awakened by our people getting out of this land, as they have done since 1850, that it will call forth the Lord's army in the battle of the Almighty, as is spoken of in the Revelation, of "Gog and Magog," who is to make war with the "saints," and their dreadful end?

But we have another case that directly accords with our condition—that is, the Israelites in the land of Egypt. There was no doubt but the land of Egypt would have sustained the then present generation of that people; and the Almighty could have changed the hearts of the rulers to have ceased to oppress them. But Divine wisdom had another way to consummate His eternal purposes, and that was, by “Emigration.” “And it came to pass, at the end of four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” Ex. c. 12, vs. 41, 42. “It is a right to be much observed unto the Lord for bringing them out from the land of Egypt,” &c. But it will be objected as not a parallel case, on the ground that the Lord had promised the land to that people. And how would they have known it was for them, if they had not sought and tried the faithfulness of that promise? There are two ways of moral agents becoming acquainted with the will of God concerning them. One is, by His unerring word; and the other, by the dispensations of his providence in blessing the efforts of his creatures.

You will with me agree that we have two positive commands to that effect. And now to the providence of God. The evidence that has been set forth in this particular is no less irrefragable, as the promise was, that “He would bless them in the land where they went to sojourn; and whatsoever they would lay their hands to should prosper.” Has this been the case in our oppressed race? If so, where? It must be remembered, that Liberia is only appointed as a *Paradise*, or Canaan, for “Free Colored People;” but the panting fugitive cannot find a craft that will take him from the Southern States, to stretch himself beneath the sunny rays of the king of day in his father land. No palm trees for him to sit beneath there—for the Free People-loving Society has to guard their loving institution, so as to keep clear of all that would in anywise offend the great advocates of the scheme. So *that is not the land of promise to the oppressed from this land*; and all will agree in that. The portion generally is, that class that is at least a thousand times better off than their more unfortunate brethren. And, as we have proven, that “it is the parents’ duty to provide for their children”—that “the good man leaveth an inheritance to his children’s children”—it now becomes us to consider the next place contemplated as an asylum for us.

As a watchman, to tell what is seen on this part of our condition, would be to increase my subject far beyond the calculations that have been made; not only in point of view as relates to our release from oppression, as freemen, but the vast extent to which our emigration *would* tend to bring about the time so long prayed for, “When all flesh shall see the glory of God.”

The providence of God can plainly be *seen* in the case of our poor distressed people at this time. What but His providence hath reserved Canada in its present fostering position? Observe its location, fertility, accessibility, and then who can doubt the

goodness of God in reserving it as an asylum for the oppressed of our race?

There was a place provided for the infant King of Glory, when Herod sought to destroy him, and the interposition of Providence was by a dream. "And when they (wise men) were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt; and be there until I bring thee word: for Herod will seek the young child to destroy him." In this there was a place provided for the safety of the Prince of Life; and no one will doubt in the ability of God to have preserved his only begotten Son from the wrath of Herod; but yet we see Joseph, like a great number of Josephs now, between the light of two days, going to the place appointed. For the good book tells us, "When he arose, he took the young child and his mother *by night*, and departed into Egypt."

Who can contemplate the mysterious providence in our favor, as a people, without arriving at the conclusion, that it is the "Lord's doings"? Remember, all the instruction was by dreams, and had they not attended to the guidance of that Providence, and said "it's nothing but a dream," they would have been guilty, and not enjoyed the smiles of God. And what may we compare our people's journeying to, but a display of that same goodness? Here we see a host of men "*by night*" going into a strange land, in as mysterious a way to many as it was to Herod, to find that the wise men had gone home another way, and that the child Jesus could not be found in all the children that he massacred. What, but Divine Providence, hath shielded the fugitive from the Fugitive Bill? A penalty sufficient to intimidate the stoutest hearts, and that penalty backed by the arms and strength of the country; and yet, *by night*, the number is increasing daily, and men unacquainted with compass or chart are mysteriously guided by the North Star to a land where the same wisdom that conducted Joseph has a place prepared for them. But again, not only do we see Divine wisdom exemplified in their flight, but another feature will prove beyond controversy, that God is in the work. See the efforts put forth by benevolent persons in procuring homes for those destitute children of affliction. Not only a place prepared where they can go, but a home is being prepared "Where they can sit down under their own fig tree, where none dare to make them afraid," and can come to the bank of the river, and look on the land from whence they came, without fear of man or mortal. We see a vast extent of country bordering on the United States on the North, called Canada, and South the West Indies, where, as the song says,

"Colored men are free."

This country we see both healthy and fertile, and especially I can speak of the former of these countries, as not being surpassed for excellence in beauty and fertility by none on this continent. Permit me to show what I think is clearly to be

seen by every clear-minded watchman in relation to this subject. What would be the effect of our people emigrating to her Majesty's dominions, in a way and manner becoming men desiring liberty? Before I proceed to this, it might be considered essential to show the cause *why we should go*; why not stay and strive against wind and tide, until we stand on a level with others? I would, for the benefit of inquirers, direct them to an article in the *Recorder*, No. 12, that sets forth some of the disabilities which space forbids my inserting in this pamphlet. I shall, therefore, attempt now to show the blessings.

1st. In the Province of Canada land can be bought, in the woods, or unimproved land, at from two dollars to two dollars and fifty cents per acre, or two hundred and fifty dollars for one hundred acres. A man therefore with a couple of hundred dollars, nay, say one hundred, and good health and resolution, could, in ten years, pay for this land and have fifty or sixty acres cleared. And then, allowing him to raise from thirty to sixty bushels of wheat to the acre, and he having twenty acres in wheat, might calculate to have from eight to ten hundred bushels as his crop. This amount of wheat at fifteen cents per bushel would make, allowing only thirty bushels to the acre, the sum of four hundred dollars—almost twice as much as the whole farm cost when first bought. Then take into consideration the other parts of products, corn, oats, potatoes, hogs, poultry and beeves, and cannot any one see how easy our people could get along in a few years? And then we should behold the thousands of our brethren who are now clustered up in unhealthy locations, and the sisters who are exposing themselves to disease and premature death, by over-heating, over boiling water, in washing, and cooking, there living in comfortable homes, surrounded by fertile fields of their own. What, my brethren, would there be to prevent us from rising with other people? And then, to this must be added the blessing to the rising generation. Then would the blessing of the Lord, as set forth by the Psalmist, be realized: "Our children, like olive plants, would be around our tables; and there would be no complaining in our gates." When our offspring would be able to go to work, we should not be compelled to send them away just at the time that we ought to have them under our immediate notice; but they could find some employment in their own fields, woods and barns, that would be far more profitable. And is this all the good to which we might refer the minds of our readers, that in itself would, to my mind, be sufficient to induce each intelligent and aspiring person to forego the toils of a farmer's life. But another consideration, though last not least, I would beg leave to present; and that is, the direct influence we might exert for the overthrow of oppression in this land.

Men generally hold on to that which will remunerate them the best, and if we could place ourselves where we could make our free labor come in contact with slave labor, soon would we see a wonderful change in that system. And there is no place

where such a powerful influence can be wielded as in the British Dominions. If we desire to make our labor tell on products of the tropical regions, such as sugar, cotton, rice, &c., we have only to emigrate to the West Indies, and there, in a few years, could these articles be raised to such an extent, with the increasing abhorrence and repugnance of the English people to the peculiar institutions of the South, that we might by that means do more in ten years than we can do here in a hundred, yea, a thousand, in our present condition.

Let those who have been raised in a warm climate, or far South, that do not desire to go to Canada, only go to the West Indies, and there plant a colony, to engage in raising those things which are demanding millions of European dollars, to go into the coffers of Southern planters, and there continue to labor until the ships, instead of going to American ports, shall stop at their own ports and there receive their cargoes, and put the money in the hands of the men who have earned it, and if we do not soon cease to hear of the great benevolence of Southern men giving thousands of dollars to christianize Africa, then we shall be disappointed. And let those who are not in favor of going South, settle down in Canada, and in a few years the wheat, rye, oats and corn that the British vessels now take from more northern States, could be in a great degree supplied from their own Provinces, by the industry of free subjects; and that would do more in hastening the day of universal liberty to our race, than the crowning of a thousand of us Presidents, or even Emperors in the colony of Liberia. But, is it argued that the interest of our oppressed brethren demand our continuance in this land, America? What can our staying accomplish? Upon the same ground might the Irish, the Dutch and the English stay in their own country, and say they could not leave on account of their friends not being able to leave. But, instead of that, we see those that can, go, and then in a short time can help their brethren to follow suit; and thus by thousands they are flocking in upon us. And beside, when they obtain by emigration their elective franchise, then it is that they instruct their senators to offer resolutions in their people's behalf, to be sent to their mother country; and there their voices are heard pleading in a manner they could not have done if they had remained. And so it is with us; we have now no political influence, as a people, and therefore cannot appear ourselves, nor have we power by virtue of elective franchise to say to any senator, do thou present resolutions in behalf of our race, and we will sustain you. This is not in our power. Well, when we examine the purse, our conditions are such that we have not money to pay our way to power; therefore it is, in my humble opinion, an assertion without foundation or mature deliberation, to plead for staying. But if we reverse it, it doubtless presents a different phase; for in five years at most, from the time of our emigration into British possessions, we shall enjoy all the rights of British born subjects, and then we

can be heard in the council of nations. If not ourselves, our representatives, or members of Parliament, could be influenced to speak out in favor of our race; and their voice would not so soon falter, when they knew that it was in the power of the people for whom he was laboring to keep him in office, if faithful, or leave him at home if unfaithful. Can any one doubt this fact? A disfranchised people cannot fairly comprehend the influence that voters have over their candidates; but it is high time now for us to enter into all the depths of these things. Too much time, dear brethren, has already gone to waste while we have been folding our hands, and praying to men that have not only refused to answer our requests, but have treated us with the greatest contempt, by enacting more odious laws and binding heavier burdens on us. We see that our people, to take an elevated stand in any nation, must be independent. That is, they must have their farms, and shops, and stores, and then when our interest demands a few thousand dollars, it can be raised in a few hours; because the farmer, merchant, or mechanic does not have to depend on the gentleman with whom he lives, as it now is with us; but he can take a load of grain to market, or some other articles, and it will command the cash; and here he is enabled to pay the merchant and mechanic what he owes them, and both them and himself are enabled to pay down the cash. This change in our condition would give our enterprises quite an impetus.

The watchman seeth another fact, which should not be omitted. That is, the increase of population by immigration into this country. I will here give a table of arrivals at the port of New York alone, which may suffice for the present. In 1849 the number was 230,608; in 1850, it was 212,896; in 1851, it was 239,601, and in 1852 it was 299,504, making a total of 972,609, in the short space of four years. And what effect has this immigration had upon laboring people? It has put thousands of them out of profitable employment, and as has been observed, will ultimately take all that is worth engaging in. All the other ports, it will be remembered, friendly reader, have done in accordance, so that this is not an exhibit of one-fourth of foreign increase in the same time. And, what have we seen by the former neglect of our people, even when they had chance and means? Permit your humble servant, in his retrospect, to adduce some facts that will be admitted by every candid person among us. In every city, town, village and portion of this country, are there not those of our fathers who can refer to periods when they could have bought property, having the money to do it with, or could have had it on such favorable conditions as they could have paid for it, and never felt it? And are not those persons yet alive who can now see their folly in not embracing the same, when they see those lots and farms now selling for thousands and tens of thousands of dollars? Are there not numbers of our people who have lived to see property that was thought entirely worthless, on account of the increase

of population, become a fortune to its owners? The forest they have seen turned into fruitful fields; the quagmires in towns and villages have they witnessed becoming splendid sites for the location of the rich and noble. Those, indeed, that might have been owned by themselves. They have seen the products of countries increase in value, until those parts where grain could be had for ten, twelve, and twenty cents per bushel, it now will bring double and treble that amount. They have seen poor white tenants going out on those lands and there toiling for a few years, and then leaving them and going further out and purchasing large tracts of woodland, and their children reared up in credit to themselves and their parents, and left comfortable estates, from such a course, while we still remain where they were, toiling as hirelings, for the same wages, and in many cases much less, with the same families, and our children having no more hope of any benefit of our labor now than they had thirty years ago.

Hear, I pray thee, and suffer me to speak freely on this point. What hath been the heighth of our ambition, as a people?—What our objects, so far as pertaineth to the future, both to ourselves and children? For testimony we must refer to examples. Have we not been satisfied to know, that we could set as good a table as our neighbors? Could see our children as well, if not better clad? and more vain than others? Have we not pampered our lusts? and engendered habits that are calculated to keep us forever from enjoying the blessings that God hath promised upon those who have land and cattle? Says the wise man, “He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.” There is not a people in my humble opinion, that has ever been brought up in such a severe school as we have; but, what hath profited apparently more by the instructoin.

And now shall we still procrastinate the fertile lands of Canada and the West Indies, until those lands get as far out of our reach as those above referred to. In the name of God and the rising generation, parents, will you still cry out for ease and pleasure at the sacrifice of your children’s character and happiness, both in this and the world to come? But it is said by some that there is not much land to be possessed; that the climate is not congenial to our race. As to the first I would just refer to Geographers which will doubtless remove all suspicion as to that obstacle. It is remarked of “British America,” that the country taken in its largest extent, is larger in its area than the United States. Of “Canada West,” it is said, of the *face of the country, climate and soil*, “the surface presents almost an unbroken level, with a fertile soil, and a mild and healthy climate.” This is what we can testify, as having seen. But I will proceed to give and extract from a report presented to the Senate of the United States, in its last session, copied from the National Era, which will exhibit a most lucid statistical table, and show the falacy of those who would have us believe that there is not room enough for us there.

The British North American provinces, mentioned in the report, are the following : we now give the number of acres and inhabitants of each country.

	ACRES.
Canada East, or (Lower).....	128,659,680
Canada West, or (Upper).....	31,742,539
	160,405,219
New Brunswick.....	22,000,000
Nova Scotia (proper).....	9,534,196
Cape Breton.....	2,000,000
Newfoundland	23,040,000
Prince Edward's Island.....	1,360,000
	57,934,196

Total 218,339,415

In 1820 the population of all these Provinces was said to be 1,375,000. The census returns, at the close of the year 1851, presented the following results :

	POPULATION 1852.
Canada East and West.....	1,842,265
New Brunswick.....	193,000
Nova Scotia and Cape Breton.....	277,005
Newfoundland.....	101,600
Prince Edward's Island.....	62,678

Total Population.....2,476,548

Not making one person to the million of acres of land in that vast possession, "where colored men are free."

Permit me, friendly reader, to present another extract from the Herald, copied from the 'Kingston Argus,' a Canada paper:

"The surplus wheat crop of Upper Canada (Canada West) this season has been computed at *eleven million bushels*, being an increase of seven millions over that of last year. The carrying of this vast store of grain to the ports of exports in Lower Canada, and to American ports, will give employment to all the vessels now navigating our waters, and will probably induce the building of new crafts. The various grist mills, every day increasing in number and capacity for grinding, will be likewise well supported. The great canals which unite our navigable waters afford water power not surpassed, if equalled in any country in the universe. Government sales of these noble privileges are from time to time advertised, and we are pleased to learn that men of enterprise and capital are not wanting to avail themselves of the golden opportunity thus thrown in their way. May our country ever prosper, and her products increase and multiply exceedingly."

The above quotations may suffice, as to room and climate.

But another apprehension is presented to the mind, that is this, say the opposers of the scheme, "The whole of the British Provinces will in a few years be annexed to the United States;" and our condition there will be no better than here.

Permit me as an humble watchman to tell what to me appears apparent in that case. First, it will be remembered, that I am a believer in the word of God, and if God is not unchangeable, there is a time coming, and that speedily, when every man shall be free. Divine Revelation is too clear on that subject to be mistaken: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Ps. 12, 5. Again, "And I," saith the Lord, "will come near to you to judgment, and

will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the Lord of Hosts." Mat. 3, 5. Are we to look for this alone in heaven, as some would have us believe? I tell you nay, for, saith the Word, "All the promises are with Him, yea, and Amen." "For God is not a man that He should lie; neither the Son of Man, that He should repent; hath He said, and shall he not do it? or hath He spoken, and shall he not make it good?" Seeing we look for a period "when the whole earth shall be filled with the glory of God," for the mouth of the Lord hath spoken it. Let us in conclusion consider that objection. If, indeed, the Canadas were to be annexed to the United States, say in ten or twenty years hence, and we had become the owners of thousands of acres of land there, and our children enjoying religious training under our own watchful care; our barns and granaries filled with the products of the field; our hogs, cattle, horses and sheep quietly grazing under our own trees, and in our own pastures; how much worse off would we be then if annexed, with all the privileges of men, than we can be if we remain here all that time, with neither liberty nor land? If we can feel ourselves secure to trust not only our liberty, but our living, in the American people's hands, (for as it is now, we are entirely dependent, first for the work to earn the money, and then for the products on which we subsist,) now without any means of support but what we can derive from them, would we not be more secure when we came in by annexation with entire independence, so far as living is concerned? But there are other obstacles that would prove insurmountable barriers to annexation. Briton is too proud to let a foot of her territory be annexed to any government, unless it is some great advantage to herself. And when we see her contending for her Provinces, and drenching the plains of Canada with English blood, when that Province could only be considered a bill of expense, with a handful of inhabitants; what sane man could believe that Europe would calmly submit to such a change, when the country is not only beginning to cease to be an expense, but a profit to the home government? For the fact of this, I would beg leave to present in testimony another extract from the report to the Senate of the United States, as above referred. I will give the imports and exports just at they stand in the table.

Imports from Great Britain, United States, and other Countries, in 1851.

	G. Britain.	U. States.	Other countries.
Canada.....	\$12,876,828	\$8,936,236	\$1,447,376
Nova Scotia.....	2,133,035	1,390,965	2,003,640
New Brunswick.....	2,292,392	1,644,165	954,395
Newfoundland.....	1,600,750	998,735	1,655,594
Prince Edward's Island.....	279,898	41,603	305,974
	\$18,878,706	\$12,678,279	\$6,191,405

Thus it is seen that the imports from the mother country is eighteen millions eight hundred and seventy-eight thousand and seven hundred and six dollars in the year. Then there is the exports from the Provinces, which will exhibit another interesting table, which we now give.

Aggregate of Exports to Great Britain, United States and other countries, in 1851.

	G. Britain.	U. States.	Other countries.
Canada.....	\$6,731,204	\$4,939,280	\$1,034,438
Nova Scotia.....	142,245	736,425	2,663,640
New Brunswick.....	2,909,790	415,140	535,190
Newfoundland.....	2,162,755	99,970	2,538,680
Prince Edward's Island.....	84,966	55,385	184,638
	\$11,568,952	\$6,218,060	\$6,877,851

The result is, eleven millions, five hundred and sixty-eight thousand, nine hundred and twenty-five dollars, that the home government of Europe received in 1851, from her colonial dependencies.

And will Great Britain renounce all that increasing wealth calmly? The idea is preposterous. But another barrier presents itself to my mind, which is by no means a small one, or easily surmounted. That is this—if Great Britain ever does calmly submit her Provinces to be annexed to the United States, it must be by the united consent of all her subjects. And we have already shown that in five years at most all the colored people, both freemen and fugitives from this Republic, would have a vote in all questions of Parliament, by members chosen by their suffrage. Would any, could any sane man, believe that our people would ever go for annexation to this country? Why it would be almost as much impossible for the colored man from the United States to vote for such a measure, as it would be for the holy angels that kept their first estate in heaven to vote for Lucifer and his subjects to be annexed to the kingdom of God. It may be said that the number of colored subjects are but small. Admitting that fact, that the colored emigrants are few, as the number is estimated at *thirty thousand* now, is not that a greater number than was found when her Britannic Majesty, in 1714 and 1717, contended with France for the possession? At that time we find that the number of men that could be raised in Canada who were capable of bearing arms, between the age of 14 and 60, only amounted to 4,484. And in the years when the mighty struggle was, say 1759 and 1760, the inhabitants were estimated at 65,000; and the exports that year from Great Britain to Canada, amounted to £8,623. If then the number of colored subjects be only 30,000 now, it is well nigh half as many as the population of that year, and the increase of profit so far surpassing it that it looks anything but reasonable. There can be very little fear of danger then, from all we can see, to intimidate the mind of our people on that subject. And it cannot be supposed that there will ever be a time, especially while the cruel state of oppression exists in this Republic, that British subjects in Canada will go for annexation. Religion, and every nobler feeling of our nature forbid such a calculation. Those white friends who have become awakened to the cruelties endured by our race, and enlisted in their behalf, will stand opposed to such an event. Therefore I would conclude, by earnestly beseeching our brethren to take timely warning, and prepare for dying by seeking first the kingdom of God and his righteousness, and for living and blessing their offspring, by removing as soon as possible to where land and liberty can be obtained with but with little expense, because it can be reached with so small a sum as to expenses in emigrating.

And now may Him who hath promised to bless our fruitful fields, our cattle, and basket and stores, enable us to see the proper and only way to enjoy those blessings, and make us willing, like Abram, to go to the land where we can bless ourselves and millions who shall succeed us. "For," saith the Holy One of Israel, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as the willows by the water courses."